6:Edwards E-5 (1955-1956)1962
FP13 Mbundu FP13

In one part of Umbundu country in 1955, a contra-acculturative

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[668]

tive movement arose which combined features found in cargo-cults and anti-witchcraft campaigns,[13] social activities usually regarded as products of a malaise in the relations between Europeans and an indigenous society.[14] The Ovimbundu whom I knew were not ready to take the initiative in their dealings with the 'civilized' population; but it would be wrong to regard the system of social control that I have tried to describe as being true for much more than a very small area of Umbundu country and a very limited extent of time.

[13] The movement began at Bela Vista on the railway line and spread over south-eastern Umbundu country into the Ngangela area. Its leaders were men and women who called themselves saints and claimed to have died and come to life again. They announced that all sorcery would cease, and those who continued it would die in an unusual way. They forbade the wearing of black clothes and ordered the killing of black livestock (fowls and pigs). They also forbade the growing of maize for sale. It was stated that rain would come from heaven to kill the whites (according to some accounts only the bad whites) and the blacks would then have their goods. This movement was spread through the catechetical schools. It was eventually repressed by administrative action. Private information. Also article in *O Apostolado*, Luanda, Oct. 27, 1956.

[14] See A. I. Richards, 'A Modern Movement of Witchfinders', *Africa*, Oct. 1935.